16: Great Britain Admiralty --164 [4] G-3 (no date) 1920 Yakut
116, 614, 627

" The clans were originally very large, when the Yakuts owned great herds of horses; now that cattle-rearing predominates, the herds and the clans have become smaller. A clan by its own laws is responsible for the crimes committed by its members; sometimes one clan makes an alliance with another, celebrated by joint sacrifice and festival (ysyakh). Marriage-gifts are also a symbol of reconciliation between clans, and compensation for damage done in their feuds."

19: Kharuzin --40-41 E-4 (no date) 1898 Yakut
116, 554, 585, 614, 627, 796

The oldest kinsman in the clan, or the īye-ūsa, is always heaped with honors, if he is both rich and has never been put on trial. To him pertains the jurisdiction in trifling quarrels between kinsfolk. The following ceremonies serve to recall the religious functions that he (Ysekh) formerly exercised a. At the time of the spring festival, which bears a strictly clan character, they bring to him, first of all, a large wooden vessel (Choron) containing kumiss; he pronounces a prayer of thanks to the gods and then pours the kumiss upon the fire. b. At the time of the arrival of the betrothed at the bridegroom's yurt, they take from the sleigh of the betrothed, and place upon a table in front of the fire place the boiled head of a horse, whose eyes are covered with butter, to whose ears are attached intestines filled with horse's blood, and a wooden cup filled with butter. After this the betrothed enters the yurt, and stands, having first untied her girdle, on the right side of the komelok [RCH: i. e., the fireplace] where she is met by the oldest kinsman, whose place is sometimes taken nowadays by the most honored guest, who, kneeling, throws into the fire [41] pieces of meat, blood and butter, and blesses the bride. For the completion of this ceremony, whose obvious object is to unite the bride with the bridegroom's home, the oldest kinsman secures for his use the head, blood and butter brought into the yurt, and in addition the sum of one ruble.

19: Kharuzin -- 62-63 E-4 (no date) 1898 Yakut
116, 437, 627

The act of purchase-sale is consummate orally among the Yakuts, in the presence of witnesses (one or two). Sometimes the purchase-sale is mingled with barter; the seller comes to an agreement with the purchaser that in return for the object acquired by the latter he will pay with certain stipulated objects. We find among the Yakuts the widespread rule that in the purchase of horses a halter goes to the purchaser, while in the purchase of a cow a rope goes with the animal. [63] This rule, according to Prince Kostrov, is not observed if the animals are sold for slaughter... One also encounters the custom of giving a deposit. In this connection, if the purchaser should note after paying the deposit that the purchased object is not suitable, he has the right to reject it and demand the return of his deposit. In cases where the sold object turns out to be someone else's property, the purchaser must point out the seller, otherwise the object is taken away from him and returned to the owner. Disputes arising from purchase-sale are settled by the elders; in this connection, in cases of dispute over the quality or quantity of the sold object, the elders turn for a decision to intermediaries.